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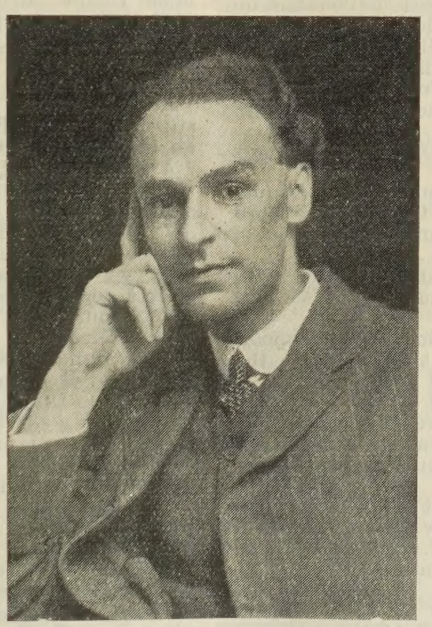

Rev J. CYRIL FLOWER, M.A., Ph.D.

(see page 104).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDISG THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS: After July 5th the Editor's (settled) address will be 89, Grove Road, Sutton, Surrey,—and until then, 9, St. Barnabas Road.

The Whit Week Meetings of the British and Foreign Unitarian Association and other denominational Societies were full of interest, and considering the unusual railway difficulties the attendances up to Thursday were exceedingly good. The Rev. Dr. Flower's sermon was an earnest deliverance on our present discontents and a looking forward to better things. The speeches at the public meeting on Wednesday evening emphasised the need of definiteness along with freedom; and the Essex Hall lecture was a fine utterance on the spiritual significance of evolution.

The B. & F. U. A., has added 200 new subscribers during the past year.

The Liverpool Domestic Mission Society Annual Meeting, May 19th, with Mr. F. C. Bowring, Lord Mayor, presiding, reported abundant variety of good work.

At Auckland, N.Z., the Unitarian Church with Rev. A. Thornhill, minister, has added 45 new members during the past year.

The North Shore Unitarian Bazaar. Blackpool, May 5th to 8th, realised £143. At South Shore the Unitarian Sale of Work produced about £80.

At Bootle the Annual Meeting of the Unitarian Congregation, held April 28th, received the best financial report of the past 20 years, and recorded progress in all sections of the Church work, under Rev. H. Fisher Short.

The South Cheshire and District Association held its Annual Meeting at Matthew Henry Chapel, Chester, May 19th, when the Rev. Lawrence Clare, of Birmingham opened a discussion on "The Function of the Church," and he was also the preacher at the evening service on the same subject. Encouraging progress was reported at the business meeting.

The Jubilee Number of "The Christian Life," issued May 29th, was well illustrated with portraits, including that of its founder, the Rev. Robert Spears, and contained various tributes from friends at home and abroad.

The National Conference Appeal for the new £20,000 Contributory Insurance Fund has reached above £15,000.

At Chowbent the Sunday School Anniversary collections at the Unitarian Chapel, June 13th, amounted to £118 11s. Preachers, Mr. R. W. Wilde, of Bolton, and Rev. C. W. Townsend.

THE WAYSIDE PULPIT.

IF I BE IN COMPANY WITH TRUTH AND GOOD SENSE, I ALWAYS THINK MYSELF IN GOOD COMPANY.—Joseph Priestley.

At Newchurch, Lancashire, the Sunday School Anniversary Services at the Unitarian Church, May 23rd, had Rev. C. M. Wright, M.A., of Liverpool, as special preacher, and the collections were £203.

A very successful Annual Conference of the Scottish Unitarian Sunday School Union was held at St. Vincent Street, Glasgow, May 29th and 30th.

£500 has been left to our Gee Cross Chapel, Hyde, by the late Mr. John Robinson.

The Liverpool Hope Street Church has issued a pamphlet memento of their late minister, Rev. Dr. Stanley Mellor.

The Spring Conference of the Northumberland and Durham Unitarian Association was held at Sunderland, June 2nd, when special addresses were delivered by Revs. W. L. Schroeder, Leonard Hines, and Basil Viney, on religious problems.

A Memorial Tablet has been placed in the Lewin's Mead Chapel, Bristol, to the late Rev. A. N. Blatchford. which was publicly unveiled by the Rev. W. G. Tarrant, B.A., of London, on June 5th. The annual report of the congregation records 44 new members in 1925.

At Cheltenham the Unitarians are raising the stipend of Miss Barbara Thomas, the Minister, by an increase of £50.

A joint picnic of the North Cheshire Unitarian S.S. Union with the District Union of Adult Classes took place at Mottram, June 5th, when 120 persons took tea, which was followed by a ramble.

Every Unitarian will be pleased to know that Mrs. Sydney Martineau is well on the way to recovery after a recent operation.

The South-East Wales Unitarian Society held its Annual Meetings, June 7th, at Aberdare, when there was a Sunday School Conference with an address from Rev. E. Daplyn on Lesson Preparation. After this the District Association Committee met, followed by a service, after tea, when Rev. Dr. Tudor Jones preached on "The Message of the Primitive Church." Revs. E. Daplyn and H. Andrew assisted in the service, and the Rev. E. R. Dennis presided at the meetings. Rev. W. J. Phillips (secretary), and other officers were elected and the annual business transacted.

The Annual Meeting of the Exeter Assembly was held at Exeter, June 16th, with Rev. C. E. Pike as Moderator. The annual business was transacted when Rev. T. B. Evans was elected Moderator for the ensuing year, and Rev. W. H. Burgess as the scribe.

Miss Dorothy Hall, daughter of Rev. F. and Mrs. Hall, Mottram, is appointed Lecturer in the Principles of Education at Bedford College.

A rally of our Mid-Cheshire Churches took place at Styal on June 12th, Rev. C. E. Reed preached, and Rev. G. A. Payne conducted service.

At the 96th Annual Meeting of the Remonstrant Synod of Ulster, held at Belfast, June 13th, Rev. J. H. Bibby, of Ballee was unanimously elected to be Moderator. This is a Presbyterian Synod of Unitarians.

MAN'S IMMORTAL DREAM.

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs unto the unfulfilled.

No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every day—
Here on the common human way
Is all the stuff the gods would take
To build Heaven, Paradise to make.

(Selected).

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

VII. ECCLESIASTICUS.

The book of "Ecclesiasticus" is one of the most interesting of the collection in the "Apocrypha." Its title seems to have been given to it by the Christian Church of about the third century as meaning "Of or pertaining to the Church," because though not made "Canonical Scripture" it was amongst those allowed to be read for edification. It was written in Hebrew by Jesus, the son of Sirach, and belongs to the so-called "Wisdom Literature." In the "Old Testament" the books belonging to this class are "Proverbs," "Ecclesiastes" and "Job." They endeavour to set forth Hebrew wisdom as applied to practical life and to some of its great problems. Much of this wisdom was devoted to enlarging and interpreting the "Torah" of first five books of the "Old Testament," though "Job" went beyond this in an attempt to explain how it was that the "righteous man" who ought to have been rewarded, could be afflicted in this world. Nor did the author solve this question, though he repudiated the prevailing Hebrew notion that righteousness meant prosperity in worldly goods and repute.

The date of "Ecclesiasticus" is not easy to ascertain with strict precision; but it would seem to have been written somewhere about 182 B.C and translated into Greek by its author's grandson soon after 132 B.C. It never found its way into the Jewish Canon, which was largely determined by the school of the Pharisees. Possibly it is because the doctrine of immortality finds no place in it. In spite of this fact the book is finely written and is brimful of noble thoughts. One remarkable passage in it consists of the "praise of famous men," which might have been in the mind of the author of the "Epistle to the Hebrews," when he wrote his magnificent Eleventh Chapter. The Son of Sirach speaks of the heroes of his race from the beginning and comes down to his own time; with each of them he adds a tribute to some particular action which made him famous.

It is not easy to describe the contents of the book, which are not for the most part arranged in any precise order. In some respects it has the appearance of a common-place book, in which the author jotted down his thoughts on various themes chiefly of practical life as they occurred to him. His object is to supply rules for daily conduct on every conceivable occasion in daily life. He teaches his people how to manage business honourably and at the same time prudently. He has many precepts for the best way of bringing up children, though some of them would not commend themselves to the present day, when laxity of discipline sometimes at least proceeds from want of thought for their welfare. In this part of his book he differs not very greatly from the strict teaching to be found in many passages of the book of "Proverbs."

From the control and wise ordering of business-life he climbs up to a higher sphere and gives his ideas of how the government of the country ought to be conducted. If we bear in mind the smallness of the state centred around Jerusalem and its many difficulties at the time when he was writing, we shall find that he has much practical wisdom to offer to the rulers of the land. At all times he is a pious Israelite with the standpoint of the Sadducees, who were devoted to the original "Torah" but refused to accept the later "interpretation" and additions of the school of the Pharisees. The whole of the book is worthy a careful study and will well repay its reader. Throughout its length and breadth there is no doubt of the unity and absolute righteousness of God and many of the precepts are of use even to-day.

(See Andrews' "Apocryphal Books," Jack and Co., and Charles' "Between the Testaments," Home University series; Williams and Norgatre).

Fame is the scentless sun-flower,
With gaudy crown of gold;
But friendship is the breathing rose,
With sweets in every fold.

—Oliver Wendell Holmes.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

Tolerance.

It is the wise practice in Leeds, at any rate in the vicinity of the Market, for a prospective passenger to take his place in the queue, and await his turn for the car.

I was thus standing a few weeks ago when I felt a pair of toes tap my heels from time to time, and hands offensively fingering my elbows, whilst the warmth of a man's heavy breathing penetrated my ear. Turning suddenly, with an expression of countenance calculated to wither the offender I saw to my consternation he was blind. He was aware at once of my gesture, and to my shame, kept a painfully respectful distance for the rest of the time. Not being gifted with inexhaustible tact, I was unable to make amends. To have placed him before me in the queue might have been ostentatious ; to have obeyed the impulse to put my arm round him and apologise would no doubt have been unwise. So the incident closed.

But this is the impression left with me—there is more than one kind of blindness. The desire to rebuke or denounce those who do not see what we see, should be resisted. And that I also am one of the blind, treading on peoples' toes, may be too often true. T.W.

Questions and Answers.

QUESTION (23) :—

What is the Unitarian idea of Creation?

ANSWER :—

Unitarians do not accept the Bible account of Creation save as a record of what was believed at the time when it was written. There are two ideas (1), that of sudden creation, and (2), the scientific doctrine of evolution,—creation by growth or gradual development. Unitarians believe that God's method of creation is by evolution as proved by the revelations of scientific discovery.

QUESTION (24) :—

How can we know that man has a soul?

ANSWER :—

What do we mean by "Soul?" Is it not what is called the spiritual part of man including the mind, the moral sense, and the will? It is the Ego, the self within the body. Experience surely proves that man has a mind, that he possesses conscience or the moral sense, and that he has a will of his own. But if these constitute the self,—the soul of man, are they in any sense independent of the body? When the body perishes do they perish? When it is asked—Has man a soul? what is meant is—Has he a self that lives after death? Is the body simply the house in which he lives? Another question which has been put follows well on this :—

QUESTION (25) :—

What ground is there for belief in man's immortality?

ANSWER :—

Man has a mind which can recognise God's design and plan in the structure of living things, and read the meaning of the order of nature ; he possesses a will enabling him to co-operate in the working out of God's purposes ; he has the sense of right by which he appreciates the justice of divine law. These and other spiritual faculties respond in sympathy with all that he understands in the work of God—indicating that his own spiritual nature is the same in kind as the nature of God, and being so is as immortal as God himself.

Further,—during the existence of his body man never completes the development of his mental and spiritual powers. The greatest of men know full well that given further time and fuller opportunity than this brief span of earthly existence can supply—they could achieve far greater things. When the body approaches its end they feel that they have undeveloped possibilities intended to be fully realised, but which cannot be fulfilled here, and that the perfection of all the capacities requires an eternity to grow in.

If God is our Father—the parent of our spirits—so that all men are made out of His divine nature, it follows that man's spirit like His must live for ever.

He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven.

—Herbert.

Jesus and Social Service.

(CONCLUDING ARTICLE).

(18) RELIGION AND SOCIAL WELFARE.

What is the relation of social service to Religion? Rightly understood apart from sectarian creeds and dogmas, Religion is the most practical thing in the world. The Hebrew prophet knew this when he asked:—"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God" (Micah 6, 8.) And Jesus was quite in agreement with that when he said:—"Seek first his kingdom and his (the heavenly Father's) righteousness," and also when he declared:—"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 6, 33; 7, 21.) It should be noted that these sayings all relate to doing. Do justly; seek righteousness; walk with God; do the Father's will. Some would say that this is only ethics or morality. But to the prophet, and to Jesus it was Religion. Love the Lord thy God and thy neighbour as thyself, do what is right to both. "Inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me" (Luke 10, 27; Matt. 25, 45.) When a lawyer asked Jesus:—"What shall I do to inherit eternal life?" Jesus answered by telling him to do as the Samaritan did. Religion, in the Gospel, means doing what is right. There is no entering the kingdom of heaven apart from that, no having eternal life without this doing. Men are judged according to their deeds. "By their fruits ye shall know them" (Matt. 6, 16.) It is evidently conduct all the time. Religion is righteousness, right relationship to God and man. Religion and Morality are one.

Social service is religious work. Doing what is right to one's neighbours, to society, as a citizen, is the way to save men from every kind of evil. It is social and individual salvation from ignorance, from filth, from disease, from robbery, from selfish strife, and from all social dangers that imperil human welfare. Social service is divine service. It is serving mankind and serving God. In that, a man is engaged in the heavenly Father's business and is a fellow-worker with God. Religion has to do with all the affairs of human life, of the individual, of society and the nation, and of the whole race of mankind. It is the most practical of all things to do that which is right in the home, in the daily work, in all trade and business, in politics and the art of government.

Religious institutions are powerful agents of social service inspiring good will, right habits, virtuous living, straightforward dealing, uprightness of character. No agency can be more powerful than a Church promoting good thoughts, noble ideals, lofty aspirations, love and worship of the Highest. Righteousness towards God includes everything,—piety, devotion, worship. A prayer is not complete if it be not translated into deeds, and every effort in any kind of real social service is prayer in action,—the expression of the inward desire to help to put things right. All work to promote human welfare is sacred and holy whether it be the making of clean and comfortable homes, clean streets and good drainage, the teaching of temperance, the honest supplying of good food, the cultivation of public spirit, the provision of good literature, and every activity physical, intellectual, moral and spiritual. Thus all kinds of social reform help in the development of the right kind of life, and all public movements for the betterment of society are contributing to that evolution which will ultimately result in the perfect organisation of the community and of society in general, which will be the kingdom of heaven on earth. "The best is yet to be," but its coming is sure and inevitable. It will come by human beings making every effort to bring it, and it will be, as soon as they will that it shall be.

Opinions in Conflict.

Unitarians claim the right of freedom of thought and free expression of opinion. It is assumed that they are ready to give that liberty to others, including Editors and contributors to Unitarian publications. There is nothing that stimulates thought more than the healthy clash of different opinions. Free discussion is a powerfully educative force enabling all who participate to know all sides of any question debated and thus helping them the more effectually to arrive at true conclusions.

A correspondent writes saying that no contributor to this "Monthly" is more constantly disagreed with than is the author of "Jesus and Social Service." This is good news. We are told that the articles issued under that name "breathe the spirit of re-action," which is all the more a surprising statement as it is followed by the assertion that "the words of Jesus quoted refer to Spiritual growth and not social emancipation." The self-contradiction of our correspondent is obvious by his own declaration that "Jesus was accused of 'turning the world upside down'—which is the legitimate charge" says he, "against any Revolutionary such as he undoubtedly was." "My friends," he says,

"are generally 'up against' Social Service notes; I have told these critics" continues he, " to write (to the Editor) themselves, and that you would not mind, but I fear they are too timorous."

This is very refreshing. It proves that the said articles are being read and that they have provoked some discussion. They are not expected to please everybody. All sorts of people read the Magazine, and it would be a miracle if any reader could agree to everything that appears in its pages. But every variety of reader has to be considered, those who may agree with the said articles as much as those who do not. And the Editor credits all Unitarian readers with their readiness to encourage the free expression of opinion and to concede to the writer the same liberty they claim for themselves. When our correspondent asserts that "the writer assumes that the 'people' are not prepared and 'fit' to control their own destinies" he labours under a complete misapprehension of what the writer has actually stated. It was not asserted that the people are not now prepared and fit, but that it is dangerous for them to make sudden and violent revolutionary changes before they are prepared and fit. When people possess the vote and freedom of choice in the use of it they have the power by voting, to command any change they desire, and if the majority demand it the change necessarily follows.

That Jesus did put great stress on Social Service is very plain throughout his utterances. The parable of the Good Samaritan emphasises it. So does that of the talents. His injunctions about love to one's neighbour and the practice of the golden rule, and his utterances to the effect that whosoever would be chief must be the servant of all urge the same duty. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me"—and "Love your enemies"—these stress the same social duty. His advocacy of the coming of the Kingdom of Heaven on earth while it recognised the necessity of spiritual growth involved all the practical conduct and mutual service arising out of that growth. His ideal state of society involved social emancipation and his resentment against poverty, oppression and injustice, indicated the desire for it. There is the forward look of progress in all this, the very opposite of reaction. Our correspondent and his fellow critics will have to bear with the expression of these views.

The First Unitarian.

By BLANCHE WATSON.

From out the oriental past, from time to time, most unexpected events and most remarkable personalities have emerged. Such a personality was Akhnaton, Pharaoh of Egypt, B.C. 1375 to 1358, and such an event was the religious revolution that marked his short and (as estimated in his own time) insignificant and colorless reign.

Syud Hossain* in the "New Orient," New York, writes of this man:

> ...(he) evolved—not as a result of any education with which he can possibly be credited, but through inner vision and inspiration—the first concept of the Unity of the Godhead which can be traced in human annals.....a brave soul, undauntedly facing the momentum of immemorial tradition, by gradual stages (he) succeeded in establishing his new religion ...consisting of an "exalted monotheism" with a "superb theology"—profundries of religious and moral philosophy whose purity and transcentental character are amply attested by the available evidence.

Akhnaton, born late in the lifetime of his mother, Queen Tiy—herself a remarkably and unique personality of great ability and force of character—had been consecrated by her to a new-named (though ancient and important deity) Ra-Horakti, the sun-god, later-on rechristened Aton, and still later, "Aton-is-Satisfied." Egypt was, at this time, the greatest state in the world, with its centre at Thebes. Its wealth was enormous; its imperialistic possessions widespread and valuable; the life of its court splendid in the extreme. Akhnaton's father was Amenophis III. the "Magnificent." After the death of Amenophis, the Queen mother did much to popularize the worship of the new god, whose name the young king incorporated into his own name about the sixth year of his reign—thereby enhancing the prestige of the Aton —"the living Aton, beside which there is no other," as he was called by the young prophet, who, as the years went on, gave more and more of his attention to the development of the Aton worship. "No such grand theology (says one commentator (1) had ever appeared in the world, as far as we know; it was the forerunner of all the later monotheistic religions.

Quite as important as the monotheistic ideology, which this youth of twenty-two conceived, was the non-resistance that he both preached and practised—even though that practice disintegrated his empire—a working out of the King's conception of a god of goodwill, which the Aton expressed. A god symbolized, as was Aton, by the beneficient sun, could not be a destructive god. The Aton was a deity to whom the shedding of human blood was abhorrent. No thought of vengeance was ever associated with his name. He was compassionate, tender and loving. Above all, the new god was pledged to truth, and demanded

that all the dictates of truth be obeyed. In brief, Akhnaton's god was the earliest revelation of the God whom to-day we worship, proclaiming—not as anthropomorphic—but as an intangible, living essence. Thus Akhnaton sang of him, in a hymn whose beauty and loftiness of thought ranks it with the best expression of ancient hymnology:

> Though thou art afar, Thy rays are on the earth;
> Though thou art on high, Thy footsteps are the day.

As time went on and the king revolutionised the beliefs of the Egyptians regarding the nature of God, so too did he alter their understanding of the existence of the soul after death. Always the Aton was "the witness of that which pertains to eternity," and the "remembrancer of eternity." Surely in thus describing the new deity, he must be said to have reached a philosophical position, which, even to-day, is quite unassailable.

It is sad to record the last days of this gentle teacher and lover of mankind. Like other great souls he sacrificed all to his principles. Politically there was chaos; spiritually chaos was fast approaching. The priesthood of Amon (whose activities had been greatly circumscribed by the newer forms of worship) were again arrogant and scheming and plotting in their consciousness of renewed power to come; for the people could not compass the Aton. He was too remote, too abstract, too little concerned with their personal concerns and the immediate material concerns of the realm. His "hallucinations"§ were less pleasing to his people, his personality less vital and commanding. All seemed lost—was lost; and God released the soul of the noblest witness to His name that had, up to this time, manifested in the flesh.

Thus came and went the first human being to understand rightly and completely the meaning of divinity! Weigall,‡ one of his biographers writes of him:—

> He was the first man to preach simplicity, honesty and humanitarianism, and he preached it from a throne. In a world where the war god reigned supreme, he put forward the first known doctrine of peace. He gave, three thousand years ago, an example of what a husband and father should be, of what an honest man should do, of what a poet should feel, of what a preacher should preach, of what an artist should strive for, of what a scientist should believe, of what a philosopher should think.

Meantime the centuries slid by, and another teacher arose and preached the peace that Akhnaton had visualised; and Egypt listened: then came Mahomet, and Egypt welcomed again the gospel of the one and the immanent God together with the message of the brotherhood of man: now in our time, comes Mahatma Gandhi of India, teaching that which to him—as to the God—possessed Egyptian Pharaoh—is the height of wisdom and the sum of all religions, namely the doctrine that love is the way out, that non-violence is finally to redeem the world and unite it; and Egypt again gives ear to a new prophet, one whose vibrations have been felt the world over, one who has moved to the depths the soul of the oriental peoples, who has caught the attention of all religionists, moreover, each of whom claims him and reveres him.

Akhnaton, Lao-tzu, Buddha, . . . Moses, Jesus, Mahomet, . . . Swedenborg, Abdul-Baha, Gandhi, so the rhythmic appearances of the men of God continue adown the ages; and still humanity continues unable or unwilling to comprehend the religion of love and brotherhood and peace and unity which each one of them has brought. But—that this sane humanity is rising "ever higher i' the scale," slowly but surely to the height where that comprehension shall manifest, and men all be as gods—some of us like to believe. And when that time comes, the promise of Akhnaton will have been fulfilled, and the significance of his name,—"Aton-Is-Satisfied"—at last, understood.

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*Editor of the NEW ORIENT, lecturer, traveller,—commenting on Weigall's "Life and Times of Akhnaton."

(1) Petrie in "The Religion of Ancient Egypt."

§In that day, as in our own, cosmic consciousness was thus described. Akhnaton was then, and is to-day set down as merely an epileptic, or as one "weakened" by that affliction.—B.W.

‡Arthur Weigall, author of "Ancient Egyptian Works of Art," "Life and Times of Akhnaton," etc.

A Japanese is speaking to a Christian missionary.

"You told me that salvation comes only through baptism, did you not?"

"Yes, I said so,"—was the reply.

"Well, then, what happened to those wise men of Japan in ancient times? It was not their fault that they were not baptised, for there was no Christianity in Japan then. Are they in heaven?"

"I am sorry," said the missionary, "but I do not think they are."

The Jap was puzzled. He could not figure it out. He felt there was something wrong about it. His fervour was cooled, and he would not be baptised.

It takes a good many shovelsful of earth to bury the truth. —Swiss Proverb.

Rev. J. Cyril Flower, M.A., Ph.D.

Rev. J. Cyril Flower, of Cambridge, was born at Nottingham. His father is a Congregational Minister. After some years' work in quantity surveying he went to College to prepare for the Congregational Ministry: London University, 1906—10; was Martin White scholar in Sociology 1908—10; University scholar in Psychology and Logic, 1909—10; took his B.A. (Lond.) 1910, and was at Manchester College, Oxford, 1910—11, was Arlosh scholar; entered Congregational Ministry at Frizinghall, Bradford, 1911, and became Unitarian Minister at Sale, Manchester, 1913—15; M.A. (Lond.) 1914; Minister, Bolton, Bank Street, 1915—22; appointed to the Cambridge Unitarian Church, 1922; was Hibbert Research Student, Cambridge, 1922—25; was made Ph.D. (Cantab) 1925; is Upton Lecturer on Psychology of Religion, Manchester College, Oxford, from 1924. This year he was Anniversary preacher for the British and Foreign Unitarian Association in Whit-Week. His work with the Cambridge Unitarian Church continues to show prosperous and encouraging results, and in each sphere of work he has occupied he has been found a very capable preacher and much loved as a minister. He is the author of a volume published by the "Lindsey Press" on "The Parables of Jesus applied to Modern Life," and a book on psychology entitled "Psychological Studies of Religious Questions," and another for the man in the street entitled "The Mastery of Mind" has recently been published from his pen.

Shall Young People Believe ?

In a pamphlet of 15 pages Miss Tarrant explains for the young people that Unitarians believe in God and what they believe about Him, and concerning the World, Man, The Bible, Jesus, Brotherhood, The Best Life and The Life to Come.* It is done in simple language, easily understood, and forms a suggestive basis for talks from a teacher to a class or to the Sunday School as a whole, or by parents in the home. Some readers may be inclined to disagree with the statement that to ask others in any free Church or Sunday School to say "I believe" in anything, is never required, or with the implication that it is not consistent with a "free Faith" to require it.

Probably Miss Tarrant may not quite mean that, for no doubt she would agree that it is quite right to ask young people to repeat for their own good, certain things which are not open to doubt, such as—

I believe in freedom to seek the Truth.

I believe in righteousness, in doing what is right, in being kind.

I believe in the Golden Rule that I should do unto others as I would that they should do unto me.

I believe that I ought to love my neighbour as myself.

I believe that I ought to be faithful in the doing of any duty that is laid upon me to do.

That is not Miss Tarrant's nor the other which follows.

Even these would be a "creed," but would cease to have any binding force as soon as any new light could show the possibility of anything better. As a matter of fact to be really helpful to young people their teachers and elders are under an obligation to give them the very best guidance they know, and it is helpful if they are asked to repeat and to learn such a confession as the following for example:—

I believe that God the Creator of all living things is perfectly good.

I believe that He is the Maker of all good men and women, and children.

I believe that He has made me able to be good and to become as good as the best and noblest of all the good people who have ever lived.

I believe that life is good, and that I am here to put my life to good use, to make the life of others as happy as possible.

I believe that all the power of good that is in me will grow stronger and richer in blessing for all mankind if I faithfully use it and cultivate it by its constant exercise.

I believe in making life sweet and beautiful, and perfect in all things, and in the making of perfectly noble character in myself and in every human being.

I believe that the power of good overcomes all evil, both in this world and in any other that may await us.

If such statements as those are repeated by young people, even as children, until they have learned them by heart, they give the young minds something definite to lay hold upon, and they need some help of that kind to start them safely on life's way. There can be no possible harm in anything that is bright and hopeful with which to imbue the young minds, who naturally look to their elders for guidance on their way.

*What Unitarians Believe," by Dorothy Tarrant, M.A., The Lindsey Press, 5, Essex Street, Strand, London, W.C.2, price 2d.

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge).

Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.

Secretary: H. Bodell Smith, 9, St. Barnabas Road, Sutton, Surrey, until July 5th, after which date the settled address will be, 89, Grove Road, Sutton, Surrey.

Will members please note that the Fellowship page in last issue is now reprinted as a small four page leaflet for general circulation? Copies free on application, for use amongst friends for spreading information about the Fellowship, and for securing new members. If any members can make themselves into a "ten" on Dr. Hale's principle the Fellowship will become strong enough to do a very great work for the spirit of UNITY in religion and in all human affairs.

Now that the summer vacation is here the work of any study circles is held over until the autumn. Short articles in a new study course will be given in the Magazine for the thirteen weeks including October to end of December. The subjects will be announced in the September issue.

It is the intention of the Secretary to attempt to establish Unity Discussion and Study Circles in places where there is no Unitarian Church, first in the district where he resides, such as Sutton, Epsom, Purley, Caterham, Mitcham and elsewhere, in which places he hopes to get into touch with people who are interested in the promotion of free inquiry as to every kind of religious belief and every method of securing unity and fellowship on that basis. This will be attempted in the autumn, and through next winter months. Any friends who may be willing to help in other districts should write to the Secretary. There ought to be such a Unity Fellowship Centre in every locality where there is no Unitarian Church with the possibility that such centres may become Churches. It should be understood that the Fellowship Circle is for a week night meeting.

Preparation for missionary work of this kind has to be made in advance. Study courses will be provided in the Magazine, which will supply a basis of work. But the Study Circle should also discuss other Fellowship possibilities, means of mutual help, guidance for young people, and any methods of making Fellowship more real. For the courses of study, text books will be recommended and secured at reduced price, and probably the British and Foreign Unitarian Association may be persuaded to offer not only book prizes for successful passes in examination but some kind of diploma certificate for a certain standard of proficiency and acquirement in knowledge of the subjects. These study courses are suitable for senior classes in Sunday School as well as for week night Fellowship Circle. The aim is to give each student a firm grip of our reasonable ideas and beliefs. The more we can multiply the numbers of those possessing a grand and reasonable Faith to live by, the more we add power and momentum to our Unitarian Movement in all its departments. There are great possibilities in it if only we can enlist earnest and willing helpers to co-operate. It is good propaganda. The trust is imposed upon us to do all we can—upon YOU and all of us—for the good of Humanity. WILL YOU DO YOUR PART?

Preparations for next winter's work means deciding by next September on the starting of a Study Circle, whether as a week night meeting, or as the work of an elder class on Sunday. Probably a good way of getting a start is to organise a social evening to which as many friends as possible should be invited, when the Study Circle plan could be explained, members enlisted as Fellowshippers, the place of meeting for the circle to be either a school classroom, or on a week night in a hired room, or at member's houses in turn as can be most conveniently arranged. If YOU are a member of the Fellowship will you do your part in your district? If you are not yet in the Fellowship will you join, and help in this work? The Secretary will be glad to receive offers to co-operate. Membership fee one shilling a year. The Magazine sent by post for 1s. 6d. for 12 months.

MINISTERIAL CHANGES.—Rev. W. and Mrs. W. Bottomley arrived at Melbourne, April 15th, and were publicly welcomed, April 19th; Rev. G. J. Sparham, was inducted at the Highgate Unitarian Church, May 29th, and publicly welcomed to his new ministry; Rev. J. Harry Smith received a special farewell at Rotherham, May 31st, and has entered upon his ministry at Kentish Town, London; Rev. A. Cobden Smith has resigned at Chapel Lane Chapel, Bradford, on accepting appointment to the Park Street Chapel, Chorley; Rev. Dr. Beekh had public farewell and presentation at Clifton, Bristol, June 3rd; Rev. James Kennedy, of Larne, has now retired in his 84th year; Rev. H. E. Haycock has concluded his ministry at Loughborough; Rev. J. Harry Smith has received a public welcome at Kentish Town.

DEATHS.—Erratum in last issue, Mrs. John Harwood not "Mr."; Mr. Emmerson Culley, Huddersfield, May 17th, 73; Rev. James Ruddle, Newport, I.W., May 20th, 78; Emily B. Taylor, Irlam Hall, Manchester, May 25th; Mrs. Joshua Kime, Boston, Lincolnshire, May 26th, 93; Professor E. S. Reynolds, Withington, Manchester, May 22nd; Mrs. Harvey Cook, Warrington, May 26th, 71; Emma, wife of Rev. Henry Austin, Cirencester, June 1st, 83; Mr. James Foote, Aberdeen, 62; Mr. Edward Ollevant, Rotherham, May 29th, 74; Mr. Walter Burton, Heaton Moor, Stockport, June 7th; Mr. J. Newton, Ashton-under-Lyne, June 11th; Miss Edith Oliver, Stalybridge, June 9th; Mr. Henry Hough, Douglas, I.O.M., June 7th, 60.

The Dwarf of La Beunaz and the Farmer.

(From Sir F. Treves's "Lake of Geneva").

About 1¼ miles from St. Paul is a place called La Gotetta, where is a CALVAIRE with a modern Chapel and the stations of the Cross. Within sight of the Chapel are two little lakes. The larger of these ponds, called La Beunaz, was at one time haunted by a dwarf of very high principles. He is said to have been just two feet high, but in eruditon he was a giant.

A farmer living near the lake had had great misfortunes and had, indeed, fallen upon such evil days that he had resolved to drown himself. He approached the lake for this purpose, deposited his hat and coat on the bank, together with the few sous in his pocket, and placed on the heap the customary letter to his wife. As he stepped back a pace or two to take the final leap, a voice from the pool cried out, "Don't do it!" The farmer recognised the voice as that of the dwarf. The dwarf then proceeded to give the farmer advice as to the care of his land and furnished him with what would be called "tips" in farm management. The farmer resolved to postpone his suicide and to try the reforms suggested; so he picked up his coat and hat, threw the letter into the lake, and walked home.

So successful were the dwarf's proposals that the farm flourished and there followed very promptly a period of great good fortune. As Christmas drew near, the farmer's wife—a kindly soul—felt that some recognition of the dwarf's good services should be attempted. So she made him a little suit of clothes, a jacket, a pair of very small breeches, some doll-like stockings and two tiny morocco shoes. At Christmas Eve these pathetically ridiculous garments were spread, with fond care, by the water's edge, and the farmer, not to be behind his wife in generosity, stuffed some gold coins into the pocket of the absurd breeches. Next morning husband and wife went down smiling to the lake to see what had become of their egregious present. They were horrified to find the clothes torn into rags, and the coins scattered along the bank; while a reproving voice rose from the deep, uttering these words:—"Do good for good's sake and not for recompense." With this cutting rebuff ringing in their ears the two sorry imitators of Santa Claus crept home, with downcast heads, and a few ridiculous rags in their hands. W.C.H.

Literature.

"The Mastery of Mind," by J. Cyril Flower, M.A., Ph. D. Lutterworth's Ltd., 13½, Paternoster Square, London, E.C. 4, price five shillings.

Dr. Flower's name is familiar to many of our readers. In this book he gives us a series of talks in dialogue form, on practical psychology. This is usually considered to be an abstruse subject, but in these pages most of its difficulties are explained by simple illustrations from everyday experience, and those "men and women who want to know what psychology has to offer in the way of practical guidance" are sure to find considerable enlightenment in what the author has to say. There is an avoidance of technical terms as much as possible, and when any are mentioned they are clearly explained. Some of the main factors of self-mastery are dealt with. Much of the matter in the nine "Conversations" or chapters is the result of "actual discussions with fellow-students, teachers and pupils" of the author, and of "discussions following lectures to W.E A. Classes," of which he has been Tutor.

What psychology is, and what is Mind, Instinct, Interest, the Self, Will, Personality, and many other problems are discussed with much detail. The conversations of which each section consists are between two persons—the Psychologist and the Inquirer. The writer of this notice having read the book from beginning to end, has found this method of treatment both interesting and suggestive. Psychology is defined as "the systematic study of the behaviour of living creatures," which is to say that it is "about behaviour as being the result of mind," and thus indicating how the mind works. The practical utility of this study is shown to be in its effecting self-mastery. How to become a successful public speaker; how to cure bad habits; the secret of faith-healing; how hypnotism is explained; the causes of crime; the power of suggestion; the folly of repression; the fallacy of punishment; these and many other references are given as illustrating the importance of knowing through behaviour how the mind is affected and what are the causes and influences affecting it. The subject of this book is too important to be ignored. It is concerned with all the problems of conduct, of success and failure, of morality and religion, and Dr. Flower does no small service here in helping others to understand it.

Received, Reports on County Libraries, 1925,—from The Carnegie United Kingdom Trust.

Rev. C. J. Street, M.A., LL.B., is the new president of the British and Foreign Unitarian Association.

The Women's League.

The Annual Meeting of the British League of Unitarian Women was held at Essex Hall, London, on Wednesday in Whit Week, and was very well attended. The proceedings began with a short service conducted by the Rev. M. Constance Harris, who emphasised the need of giving good will and service. Miss M. E. Richmond, President, took the chair, and spoke of the aims of the movement as formulated by the founders of the League and of her own experiences as president, urging the development of the social side of their work and the application of business methods in a right division of labour in their activities. A message of good wishes was brought from the Men's League then holding their meeting in another part of the hall, and Mrs. Blake Odgers conveyed a similar message from the women to the men.

Miss Brooke Herford read the Annual report, and expressed regret concerning the illness of the Treasurer, Mrs. S. Martineau, to whom a warm expression of sympathy was sent from the meeting. The report records a year of satisfactory progress. Reference is made to the personal influence and devotion of the 254 Fellowship members, concerning which Miss Grace Mitchell spoke in earnest and optimistic terms. "Friendly Links," publications, and Financial Reports were spoken to by Miss Turnbull, Mrs. A. A. Taylor, and Mrs. H. S. Bush. Mrs. Rowlands moved thanks to the retiring president and the election of Mrs. Woodhouse to that position, Mrs. Bernard Allen seconding, which was carried, and Mrs. Woodhouse responded in an effective speech. Mrs. Ceiron Jones moved and Miss Joyce Pearson seconded the election of the officers and committee. A cordial welcome was extended to "our visitors" by Miss Richmond, and responded to by Mrs. Claude V. Gilson (Boston, U.S.A), and Miss E. Wren (Melbourne.) The League delegates also met in Conference on the Friday morning following, on which day also the League delegates attended at a joint meeting with the ministers, at which Miss Maude Royden delivered an address. It was then announced that Mrs. Sydney Martineau was making excellent progress after a recent operation.

At Swansea on June 6th, the morning service was conducted by members of the Women's League in celebration of the fourth anniversary of the settlement of their minister, the Rev. R. J. Hall, M.A., Mrs. Rogers preaching the sermon, Mrs. Maloney and Mrs. Hall read the lessons, with Mrs. Owen and Mrs. Noble conducting.

The Leeds District League held its 13th quarterly meeting at Lydgate Unitarian Chapel, June 12th, 150 attending and 7 branches represented. There was service conducted by Rev. A. Heale, who preached on the various distractions militating against the promotion of spiritual life and public worship. After tea the evening meeting, presided over by Mrs. Schroeder, was addressed by Mrs. Woodhouse, the new President of the Central League, on Co-partnership with the minister in all Church life and various activities.

The Denton branch of the Women's League had their annual outing by charabanc to Bolton Abbey, and from thence to New Mill, near Huddersfield, where the members of the League of the Lydgate Chapel dispensed tea. Rev. A. J. Heale gave a talk on the history of Lydgate Chapel.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

The Annual Meetings of the Association were held, Friday, May 28th, at Essex Hall, London, commencing with the business meeting in the afternoon with Mr. A. W. Harris presiding in place of Mr. E. R. Fyson (President), who was absent through illness. The Secretary, Mr. F. Collecott presented the draft annual report, referring to the urgent need for a new Hymnal and for a fund of not less than £100 for its publication; also to the encouraging Temperance meetings during the National Conference at Sheffield, and the necessity for a special appeal to ministers and others for more interest for Temperance work in connection with our Churches and Sunday Schools.

The audited accounts were submitted by Mr. T. S. Wicksteed, Treasurer, showing increased subscriptions and Sunday collections, and a balance in hand. The report and accounts were adopted. The officers and committee were thanked for their services and were re-elected. After tea jointly with members of the Peace Fellowship, came the Public Meeting, when Mr. H. G. Chancellor presided. A message of sympathy and best wishes for recovery was voted to be sent to Mr. E. R. Fyson.

The chairman regretted that this Temperance Meeting was held at the end of Whit Week, when many delegates and friends from a distance to the various Whit Week meetings had to return home, making the attendance much less representative in character. One of the speakers to follow was from America, Rev. C. H. Pennoyer, who could say something as to the working of Prohibition in the United States. It was disappointing that so few of our Churches and local

Temperance organisations had affiliated with this Association, and he pleaded for wider support for the work of the N.U.T.A.

Excellent addresses followed from Mrs. W. Blake Odgers, Mr. P. Wilson Raffan, J.P., Secretary U.K. Band of Hope Union; and Rev. C. H. Pennoyer. Mrs. Odgers related her experience as President of the North Finchley and Whetstone Branch of the British Women's Temperance Association, with interesting particulars of the various departments of its work. She also described how at Bromley-by-Bow, temperance workers of a Baptist Mission had purchased a public house—"The Old Five Bells" that was for sale, and transformed it into a non-alcoholic public house with club and recreational facilities. Mr. Raffan who said he owed much to teaching he received at the Aberdeen Unitarian Church in his early days, spoke hopefully of the progress of the Temperance movement, declaring that if the 315 millions spent upon drink in this country could be diverted to housing, unemployment, and other problems, it would be far better. The average of 4s. or 5s. spent per family in drink, means that it is the child who pays the drink bill. Educational methods will make a better future for temperance. Rev. C. H. Pennoyer asserted that there are less than two per cent. of people in America who wish for prohibition to be dropped. Mr. J. Bredall moved, and the Rev. H. Bodell Smith seconded thanks to the chairman and speakers, and the meeting closed.

For the Children.

BY REV. H. FISHER SHORT.

BESSIE'S BIRTHDAY BOOK.

Just before Bessie's ninth birthday, Mummie asked her what she would like for a birthday present. And what do you think she chose? No it wasn't a doll. Nor was it a scooter. When I tell you, you may be surprised. Mummie certainly was. But Daddie wasn't. She chose a Bible. She said she wanted one to call her very own, so that she could read the wonderful stories she sometimes heard read at the Chapel. Especially did she want to read about Jesus.

By this time we all know how Bessie was learning to love the Chapel, and also that she was finding the services full of interest. Some little girls are like that; and so are some little boys. How jolly it would be, she thought, to read her very own Bible for herself.

Well, Mummie and Daddie put their pennies together and bought her a beautiful copy. It was nicely bound and the print was bold and clear; and Bessie was a proud little girl when it was given to her.

What a lovely time she had finding her favourite stories in the Old Testament and the parables of Jesus in the New. At first, it was jolly and exciting; but, after a while, she began to find things that were puzzling.

One day Daddie tip-toed into the drawing room intending to make her jump. When he heard a little sigh, he changed his mind. There was Bessie curled up on the couch and thinking hard.

"That was a large-sized sigh for a small girl,' laughed Daddie.

Bessie didn't even smile. She felt much too serious.

"Your book doesn't seem very amusing, dear, he said, pinching her cheek.

"I was just thinking about something, Daddie."

"I thought you were just sighing about something."

"There's something here I can't understand"

"And what is that?"

"Has God got a mouth? If He hasn't, how can He speak?"

"That's a hard one, dear; I never thought of it."

As Daddie didn't appear to be either surprised or puzzled, Bessie knew that he was half pretending.

"You're teasing, Daddie," she said.

"Sorry, sorry, sorry, sweetheart," he said, trying to look three times as sorry as that. Then, sitting down beside her, he said, "Now, then, let us solve the mystery together. What have you found, dear?"

Bessie pointed to the story of the Baptism of Jesus.

"Let me hear you read it, dear?"

This is what she read. "And Jesus, when he was baptised, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased."

For a few moments, Daddie sat thinking. Then, he smiling said, "You read that very nicely, Treasure."

Being a wise Daddie, he knew that that would untie a little girl's tongue. It did.

"But is it true? Did it happen like that? Was there a dove? And did God speak?"

Though this rapid string of questions amused him, Daddie would not have even smiled for worlds.

"Ah! now I see your difficulty, dear," he said. "And I think I can help you."

"I'm so glad, Daddie; I knew you could."

"Then listen very carefully, as I shall have to leave a lot of things out."

"Why, Daddie?"

"For one thing, it would take a long, long time

to tell them; and, for another, they are better left until you are older."

And, for once, Bessie did not insist. She couldn't have explained why; but Daddie knew that it was because her mind was growing and also that she was learning the big lesson of patience.

"All right, Daddie," she said; "tell me as much as you can."

"First of all, then, we now know that our world is the same world as the world Jesus lived in."

Bessie did'nt quite understand, so she just nodded.

"Next, we know that the God to whom we pray is the same God to whom Jesus prayed."

And, again, Bessie nodded, though she was no wiser.

"But what is not the same is the way we talk about the world and God."

Bessie began to feel "warm," as we say when we come near to something that has been hidden for us to find. Suddenly, an idea came into her mind.

"You mean," she exclaimed," that we should not tell the story in Bible words."

"Exactly, dear," said Daddie, with delight.

"What words should we use, Daddie?"

"There are some we should'nt use."

"Which ones?"

"Well, we should'nt mention the skies or the dove or the voice, nor should we describe God as speaking."

Because she could hardly believe her ears, Bessie opened her eyes in astonishment.

"But, Daddie," she urged, "if we left out all those words, what words could we use?"

"We should use words that would describe what really happened."

As she had so often done during her walks with Daddie, Bessie heaved a big sigh.

"It is hard to understand, sweetheart," said Daddie, very tenderly; "but I think you will see it all in a moment."

"That is what I want to do, Daddie."

"It is quite simple, if you bear in mind that, when Jesus was baptised he was thinking about God and His Kingdom and feeling very deeply about himself and the work he meant to do for God."

"It does'nt seem simple yet, Daddie."

"Well, dear, if we were describing what actually happened, we should try to put into words what Jesus thought and felt just then."

"Do you mean that Jesus did'nt see an opening in the sky and the dove coming down, and that he did'nt hear God speaking to him?"

"He neither saw nor heard those things; he thought and felt very, very deeply."

"Then, why does the Bible tell us about the dove and the voice?"

"That, dear, was the way the old writers tried to describe beautiful happenings, and those for whom they wrote understood what they meant." Like our poets, they used what I may call picture language."

"I think I see, Daddie," cried Bessie, feeling a sense of relief.

"You think you see, dear; by saying that you have helped me to help you."

"Oh, do tell me, Daddie."

"What you are seeing, you don't see with your eyes but with your mind."

"You mean that Jesus felt that God was pleased with him because he wanted to work for the Kingdom of God."

"Yes, sweetheart, and that is how men feel to-day when they try to make the world a better and a happier world."

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlekins,—I believe that some of you meant to send me some lovely stories to light up your very own corner; but either they are still tucked away in your hearts, or else you could'nt get them written in time. However, if you will send them at once to 41, Oxford Road, Bootle, Liverpool, you will be in good time for the next number. So please hurry up, and you will charm and cheer.

Your loving

UNCLE FISHER.

THE SHY FAIRY.

Once upon a time, there was the prettiest, wittiest fairy that ever was. Her tongue was like a silver bell and it made music all the day long. Only at night was it silent; for, then, the little fairy wanted to be perfectly quiet so that she could sleep. In her sleep, she had the most beautiful adventures, and, when the dear old sun peeped into her bedroom and kissed open her eyelids, he also set the silver bell ringing again. Then, the fairy told her dreams and Mummie never tired of hearing them. One day, Mummie said, "What a delicious adventure! If I were you, I would get a nice sheet of paper and write it all out for the Kiddies' Own Corner." The silver bell at once stopped ringing, and a little bird whispered "How shy she is!" What was the fairy's name? Was it yours?

The special Mission carried on by Rev. C. W. Townsend, at the Moss Side Unitarian Church, Manchester, has included open-air meetings, and has resulted in a considerable strengthening of interest.

THE BEAUTIFUL MEANS LOVE.

"To see a world in a grain of sand,
A heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour."
Blake.

A great biologist has told us that practically everything in the world of nature is beautiful: beautiful in colour, in line, in mass, beautiful in motion, beautiful in repose; all things are beautiful. He suggests further that even those things which seem to us not beautiful, would appear beautiful if we were to see them in their native element. So universal is this presence of beauty that it is to be found where the human eye seldom penetrates, and in things which not one man in millions ever sees.

There are organisms at the bottom of the sea, where no light ever sheds its ray, which reveal a beauty of structure surpassed by none of the rose windows of a great Gothic Cathedral.

The eternal beauties of the iceberg are seen by only the few, and there seems no other explanation for such beauty than that God made the world and loved to make it.

It is only people who love the things they make, who make them beautiful. Mothers in the dirtiest streets of our cities deck their children in white clothes—very often in white shoes and stockings—because their love for the children makes them forget all the labour which white clothes mean in the desire to see the children beautiful even for a short time. The artist, with infinite pains, carves the minutest detail into work which is almost out of sight because he loves his work so much that he cannot stop adding to it; because he cannot deny himself the delight of making it a little more beautiful.

The artist teaches the world that creation means love. That is his contribution to the world's idea of God; and he, above all, is able to make us understand that it is not possible to separate creation from love or beauty.

Unless this aspect is emphasised we take away something from the idea of God Himself—our belief that God is Love! If we present to the world a God who is indifferent to beauty, we may show that He is just, or powerful, or true, but we shall not convince them that He is Love.

K. Johnson.

A CHURCH WITH A MISSION. — That is our Free Church. And what is its mission? To demonstrate that Life is Worth Living to as many people as possible. And what are its methods? To minister to the mental, moral and spiritual needs of men, women and children? It's first aim is a truly worshipful Church. Hymns, prayers, readings and sermons always have in view the enrichment of man's spiritual nature. And the pulpit message aims at stimulating the mind, stirring the heart, quickening the conscience, and so securing that oneness of man with God which is religion. It's institutons for men and women, for youths and maidens, and for boys and girls, even the smallest ones, are all designed for the cultivation of Life that is wholesome and reverent and compassionate and self-dependent. And the whole may be summed up in the well-known covenant: In the spirit of Jesus, we unite for the worship of God and the service of man." H.F.S.

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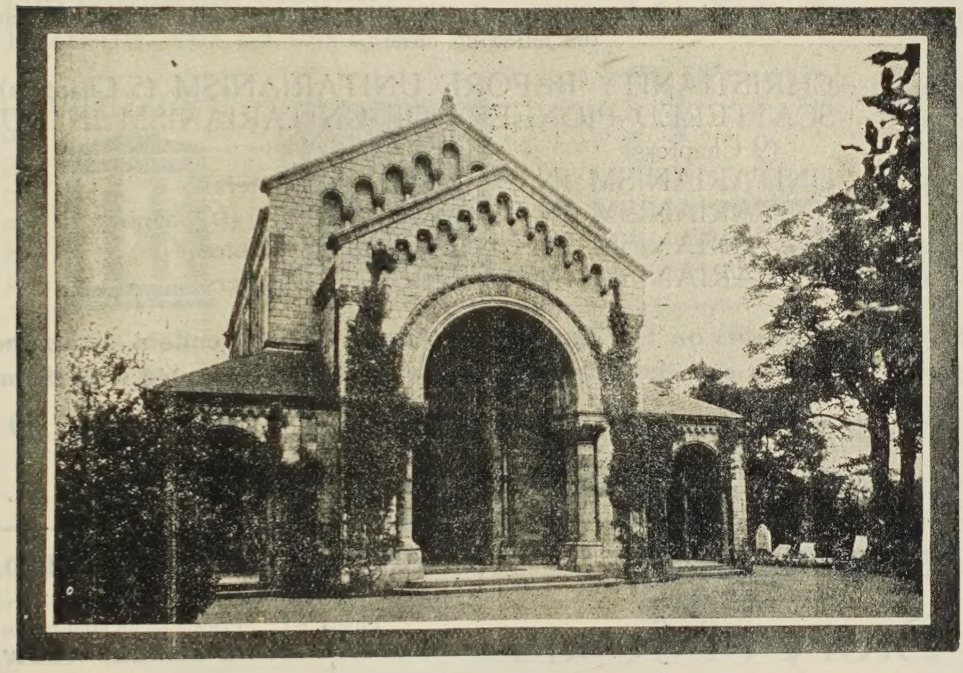

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OUR UNITARIAN HERITAGE

By PROFESSOR EARL M. WILBUR
of the Pacific Unitarian School for the Ministry

is on sale in the Book Room at Essex Hall for
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